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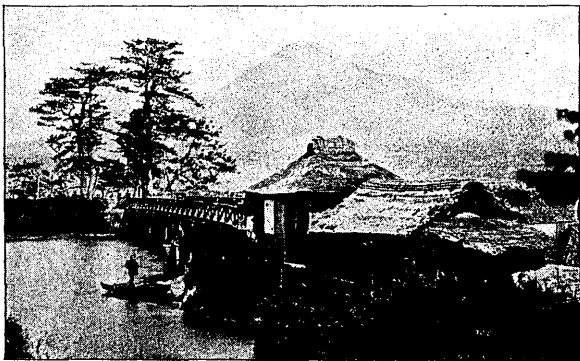
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THE
BAPTIST MISSION
IN
JAPAN

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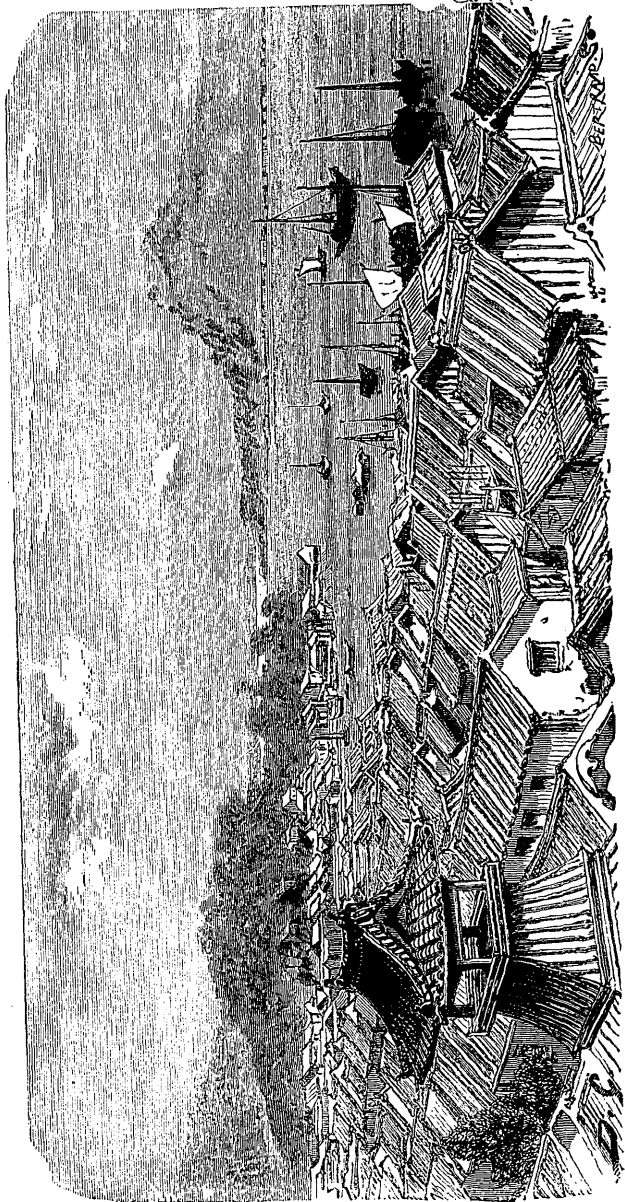
By REV. EDMUND F. MERRIAM

VI



FUJIYAMA

BOSTON
AMERICAN BAPTIST MISSIONARY UNION
1894



SHIMONOSEKI, JAPAN

315505

THE
BAPTIST MISSION
IN
JAPAN

STATISTICS, DEC. 31, 1893.

| Stations. | When opened. | Missionaries. | Ordained native preachers. | Unordained native preachers. | Native helpers. | Churches. | Baptized, 1893. | Members. | Schools. | Pupils. | Contributions, 1893. |
|--------------|--------------|---------------|----------------------------|------------------------------|-----------------|-----------|-----------------|----------|----------|---------|----------------------|
| Yokohama .. | 1872 | 11 | 2 | 12 | 12 | 6 | 70 | 494 | 4 | 175 | \$210 04 |
| Tokyo | 1874 | 11 | 2 | 6 | 14 | 5 | 52 | 403 | 1 | 53 | 56 00 |
| Kobe | 1881 | 7 | 1 | 2 | 8 | 1 | 32 | 170 | 2 | 60 | 19 40 |
| Sendai | 1884 | 7 | - | 2 | 4 | 1 | 12 | 220 | 1 | 15 | 53 34 |
| Shimonoseki, | 1886 | 6 | 1 | 4 | 10 | 2 | 12 | 128 | 2 | 31 | 60 00 |
| Morioka..... | 1887 | - | - | 2 | - | 2 | 6 | 79 | - | - | 36 09 |
| Nemuro | 1890 | 4 | - | 1 | 1 | 1 | 7 | 23 | 1 | 12 | 57 64 |
| Osaka..... | 1892 | 4 | - | 4 | 2 | 1 | 25 | 48 | 1 | 30 | 15 00 |
| Totals..... | | 50 | 6 | 33 | 51 | 19 | 216 | 1,565 | 12 | 376 | \$507 51 |

THE MISSION IN JAPAN

COUNTRY AND PEOPLE

JAPAN consists of four large islands and thirty-eight hundred small ones. It is nineteen times the size of Massachusetts, or about as large as Indiana, Illinois, and Iowa together, having an area of 147,000 square miles, and a population of 40,000,000. The surface is very mountainous, only about one-eighth being level, and it abounds in lakes and rivers. There are eighteen active volcanoes; hot springs are more numerous than in any other country in the world, and earthquakes are common, but the most violent ones occur only about once in twenty years. The name Japan is said to be derived from the Chinese word, "Zi-pan-gu," meaning the Kingdom of the Rising Sun, and the Japanese love to call their country the "Sunrise Kingdom." The scenery in Japan is greatly varied, and in many parts very beautiful. Ranges of mountains run the entire length of the principal islands, while the lands on each side and extending to the sea are usually flat. It is stated that only about one third of the area of Japan is capable of cultivation. The climate is usually mild, but rains are frequent and abundant. From its situation it would be supposed that Japan would be an extremely healthy country, but it is found that the climate lacks the invigorating qualities necessary for the long continued residence of Europeans or Americans.

The Japanese are smaller in stature than Americans, but are well built, quick, easy and graceful in movement, polite in their manners, and, for Asiatics, energetic and industrious. They have been called the Yankees of the East, but their character and temperament seems more nearly allied to the French. They are intelligent, but are in many respects a race of children, careless, confiding, gay, easily interested in

anything new, but when only half acquainted with it, speedily becoming weary of it. It is only by keeping the character of the people in mind that the wonderful transformation which has come over Japan during the last twenty-five years can be understood.

The marvellous story of Japan may be traced in their own history back to the year 660 before Christ, to the founding of



LITTLE JAPANESE GIRL.

the present dynasty, which is the oldest in the world, the Mikado, who is now on the throne, being the one hundred and twenty-first of his line. Before the first foreign treaty was made with the United States, in 1854, Japan was the most exclusive nation in the world. It was death for a foreigner to land upon its shores. It was death for a native to visit a foreign country and return. Even Japanese sailors who were shipwrecked on other shores, and managed to get back to their native land, were put to death. It was death to become

a Christian. The Mikado was shut in from the gaze of the people. Now all is changed. There has been a peaceful but perfect revolution in Japan. From being the most conservative, it has become the most enlightened and progressive nation of Asia. The Mikado has come out from his seclusion and resumed his kingly power. The first constitutional government in Asia has been established. Foreigners are welcomed to the country. The Japanese freely visit other nations, and their young men are found in the schools of Europe and America. Even in 1868 a government edict was issued saying that "the wicked sect called Christian is strictly prohibited." Now Christian missionaries are in all the chief cities of the empire, there are nearly forty thousand converts, the old heathen religions are disestablished, and all religions are on the same level in the State.

In Japan, as in all heathen lands, woman is inferior to man. Marriage is only a civil contract, and divorce is accomplished at the pleasure of the husband by a single declaration. But although divorce is so easy in Japan, it is seldom used when there are children. Training and public opinion then require that the wife should be treated with kindness and respect. Hence woman in Japan is, among all the women of the Asiatic peoples, the freest and most respected, and even plays an important part in the national history. Japan is a paradise for children. They are regarded with affection, cared for with solicitude, never scolded, never punished, trained with loving care, amused with ingenious toys and sports, and made the constant companions of their parents as far as circumstances will allow. In the poorer families they are compelled to work when quite young. Girls are regarded as of less importance than boys, but their lot is not an unhappy one.

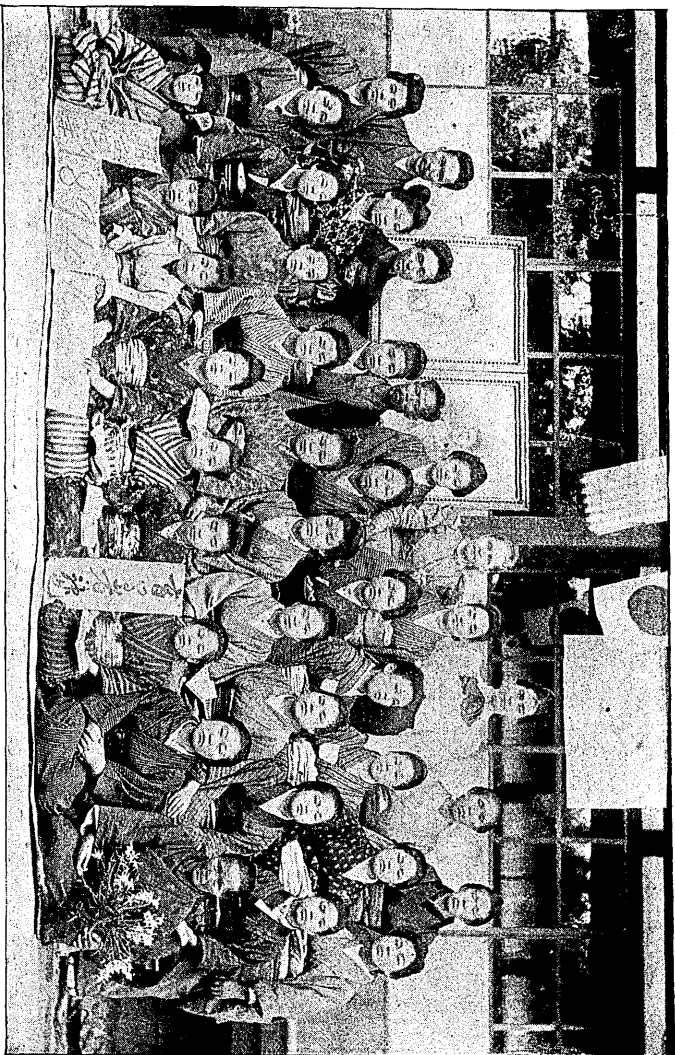
RELIGIONS

Shintoism was the ancient national religion of Japan. It is simply a form of nature worship, upon which was grafted the doctrine of the divinity of the Mikado or Emperor, and the worship paid to national heroes. Even now it is regarded as disloyalty to refuse to bow before the picture of the Emperor. Some Christians have lost their places in government employ

because their consciences would not allow them to conform to this custom, which they considered an element of heathen worship; but it is not usually so regarded.

Buddhism was introduced into Japan in the sixth century, and as it accommodated itself to the life of the people, and even took up the old Shinto gods into its system, it spread very rapidly, and became the popular religion to which the Japanese still adhere. Socially, Buddhism teaches the depreciation of caste and of property. Dogmatically, it is a system of atheism, which deifies man and moral ideas. Morally, it is the doctrine of the vanity and instability of all earthly good, of the transmigration of souls, and of final absorption in the supreme nothingness. According to Buddhism, man must work out his own salvation. After death he appears to the ruler of Hades, who sends him back to earth to a higher estate or as an animal, according to his good or ill desert.

The Roman Catholic faith was introduced into Japan by Francis Xavier in the sixteenth century, and spread with amazing rapidity, so that in 1581 there were said to be as many as one hundred and fifty thousand Roman Christians in Japan. On account of the assumptions of the Jesuits, a severe persecution arose, and the Christians were well nigh exterminated, thirty thousand being massacred at one time. Prof. Rein accounts for the rapid spread of Romanism in Japan by "the relationship of the Catholic rites and ceremonies to the Buddhist; for we find in Buddhism, though it may be with a different meaning, nearly everything that is characteristic of the Catholic cultus; the adoration of images, incense and the mass, parti-colored vestments and rosaries, the veneration of relics, monasteries and convents, celibacy, priestly hierarchy, pompous processions, pilgrimages and much besides. Accordingly the new convert could make use of his old rosary, his bells and lights, his incense and other accessories of his former faith, to join in the new worship. As previously he had been wont to bend the knee before the Buddhist idols in the temples and along the roads, he now did the same, at the instruction of the new teachers, before images of Christ, of Mary and the saints."



GIRLS' SCHOOL, CHOFU, JAPAN

126

130

134

Stations of the A. B. M. U. in this type, **Yokohama**

- A. American Board (Congregational).
- M. Methodist Episcopal.
- P. Presbyterian.
- R. Reformed Dutch of America.
- E. Protestant Episcopal.
- C. Church Missionary Society (London).
- L. London Missionary Society.
- B. S. Southern Baptist.

Chanka L.

SIBERIA
COAST PRO

JAPAN

SCALE

100

MASSACHUSETTS
8,315 SQ. M.

COMPARATIVE
AREA

S E A

J A P A

MATSU SHIMA

OKI IS.

QUELPART I.

KOREA STRAIT

CHINA

Yamaguchi
Hiroshima
Tokushima
Matsuyama
Kochi
C. Achidzuji

KIUSHIU

Shimonoseki

Shimonoseki Strait

Fukuoka

M.E.

Nagasaki

B.S. R.M.

AMAKUSA

Kumamoto

A.M.C.

Kagoshima

C. Satano

YAKUSHIMA

Longitude

134

126

44

40

36

32

Liao-ho

CHINA

Y E L L O W S E A

C O R E A B A Y

W H A N G - H A I

H a i c h i u

Chimulpo

K I N G - K I - T A O

W e n c h i u

A n t s i o n

W e n s a n

P i n g a n

B r o u g h t o n ' s B a y

A n p i e n

C h u n C h i u

L I N D S A Y I

C H U N G - C H O N G

N i e n g h a i

C h i o n c h i u

K U N S A N T O

C h o n c h i u

T a i k u

F u s a n

T S U S H I M A

Q u e l p a r t I.

Y a m a g u c h i

H i r o s h i m a

T o k u s h i m a

M a t s u y a m a

K o c h i

C. A c h i d z u j i

K i u s h i u

S h i m o n o s e k i

S h i m o n o s e k i S t r a i t

F u k u o k a

M. E.

N a g a s a k i

B. S. R. M.

A M A K U S A

K u m a m o t o

A. M. C.

K a g o s h i m a

C. S a t a n o

Y a k u s h i m a



THE BAPTIST MISSION

As in Burma, so also in Japan, there was a Baptist missionary before the thoughts of the managers of the Missionary Union were turned in that direction. Jonathan Goble first went to Japan as a seaman in Commodore Perry's expedition, in 1854, and was sent out by the American Baptist Free Mission Society in 1860. The Missionary Union lost the support of the Southern Baptists because the management declined to appoint slave holders as missionaries, but the Free Mission Society went a step further and declined to receive contributions from those who held slaves. After the abolition of slavery it did not seem necessary to continue this distinction, and in 1872 the Missionary Union accepted Mr. Goble, who had been largely supported by his own labors, as its missionary, welcomed the Free Mission Society to its membership, and appointed Rev. Nathan Brown, formerly engaged in work in Burma and Assam, as the first missionary of the Union to Japan. Mr. Goble had translated and published the four Gospels, the Acts and Ephesians, and taught a large number of pupils, besides preaching. His connection with the Union ceased in 1873, but Dr. Brown was reinforced by others and continued his labors for many years. To him the Japan mission largely owes its early development. Dr. Nathan Brown enjoys the unique distinction of having translated the New Testament into two entirely distinct languages, the Assamese and the Japanese. He was also the author of many hymns still in use in our missions in Burma, Assam and Japan, and the religious literature of those countries will bear the impress of his eminent abilities as long as Christian work exists. Soon after the arrival of Dr. Brown, in February, 1873, the edict which had excluded Christianity from the Japanese people for hundreds of years was abolished, the calendar changed to modern style, old holidays set aside, Sunday made a legal holiday, and the country was thrown open to the labors of missionaries.

The first Baptist church in Japan was organized at Yokohama, in 1873, with eight members, three of whom were natives. Rev. J. T. Doyen, who had been laboring in con-

nection with the Episcopal Mission, having united with the Baptist Church, was associated with Dr. Brown in missionary labors, and in this same year the mission was reinforced by Rev. J. H. Arthur and wife, who opened a station at Tokyo, the capital, in 1874, under exceedingly encouraging circumstances. Rev. Henry H. Rhees and wife were added to the mission in 1878. Dr. Rhees located in Tokyo and built the first Baptist mission house, which is still in use, but afterwards, in 1881, established a new station at Kobe. In 1879 the mission was greatly strengthened by the addition of Rev. Thomas P. Poate, who had been a teacher in the Imperial University at Tokyo, and whose knowledge of the language and people was a great assistance to the mission. In the same year Rev. Albert A. Bennett and wife were sent out from this country and located at Yokohama. In more recent years the mission has received large reinforcements, and many new stations have been opened.

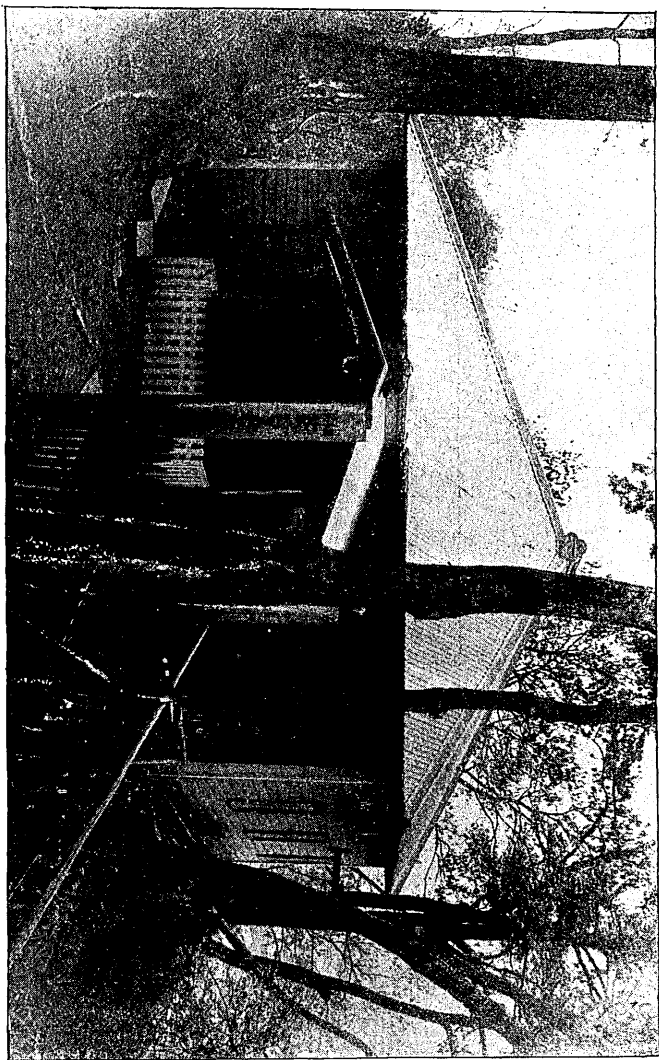
Sendai is the chief city of Northern Japan on the eastern coast and the military headquarters. The station, opened here in 1882, has been under the care of Rev. E. H. Jones since 1884, who was joined by Rev. S. W. Hamblen in 1889. The field cultivated by these brethren is very extended, and includes practically the whole north of Japan. A station was opened at Morioka by Rev. T. P. Poate and wife, who purchased property and established themselves there; but on their return to America, Morioka became an out-station of the Sendai field, and no missionary has resided there since that time. Northern Japan, apparently, has not felt the transforming effects of the new *régime* to the same extent as the central and southern portions of the Empire, yet the people are by no means conservative or unwilling to listen to the gospel. The great tidal wave of 1896 carried devastation and destruction along the eastern shore of Japan, from the neighborhood of Sendai, nearly to the northern point of the island. This territory is included in our Baptist mission field; but by the good providence of God the lives of the Christians were spared, and the missionaries were enabled to render great service in bringing relief to the people. Mr. Bennett, of Yokohama, was a most active member of a committee through which considerable sums were expended in providing boats and nets, houses and other things

needed by the people to re-establish themselves in their social lives. Mr. Jones visited the territory several times, carrying comfort and relief; and Miss Lavinia Mead, of Sendai, gave herself wholly to work in the hospitals and among the injured for many months. It is hoped that this affliction, as well as other disasters which have visited various portions of Japan, may serve to make the minds of the people more accessible to the gospel and ready to receive the knowledge of the true and living God, who alone can bring comfort in the midst of the direst afflictions.

The work at Kobe, begun by Dr. Rhees, has been very prosperous, and here is found one of the strongest Baptist churches in Japan, which wholly supports its own pastor and services. Kobe has advanced rapidly in population and commercial prosperity, and the missionary work which centres there is one of the most interesting and prosperous in Japan.

In 1886 a further step was made in the extension of Baptist mission work in Southern Japan, by the opening of a mission station at Shimonoseki, on the Straits by which entrance is had to the Inland Sea from Chinese waters. This place has become of international importance as the scene of the negotiation of the treaty of peace between the Japanese authorities and Li Hung Chang, representing the Chinese Empire. The mission work in this city has, however, now been wholly removed to the adjoining city of Chofu, where are situated beautiful and commodious quarters for the mission. Here was opened by Miss Harriet M. Browne the first home for orphans connected with our Baptist missions in Japan.

The latest station to be opened in Baptist missions in Japan is at Osaka, where Rev. J. H. Scott and wife began work in 1892, and were joined by Rev. William Wynd. The city of Osaka has now become the chief manufacturing city of Japan. Large cotton factories have been erected in the city and in adjoining territories. The growth of the city has been rapid, and the character of the population and its social life are undergoing radical changes. Efforts have been made by the missionaries to reach the working people in the factories, of which there are many thousands, and as a mission field Osaka, formerly noted only for its temples and religious atmosphere, now is similar in many respects to the larger manufacturing cities of America.



FIRST BAPTIST HOUSE OF WORSHIP, YOKOHAMA, JAPAN

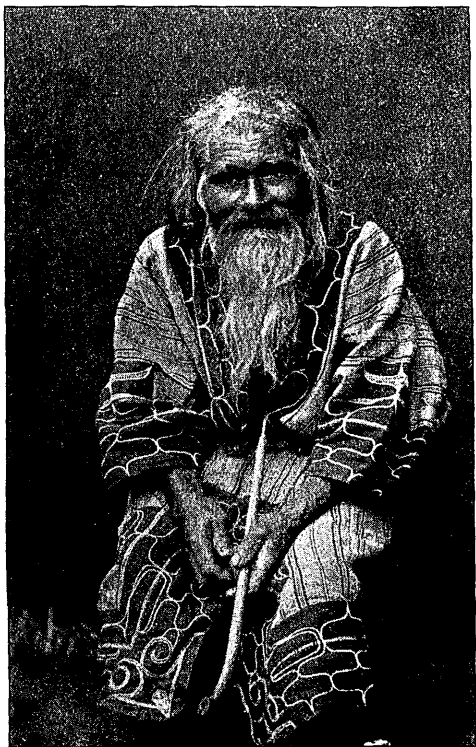
work had been established among the Japanese. Mr. Carpenter died Feb. 2, 1887, but the mission was continued by Mrs. Carpenter and others whom she associated with her, laboring in hearty co-operation with the mission of the Union. A church of about thirty members has been gathered.

While on a visit to Japan, Mrs. Allan, of the family which operates the Allan Steamship Line, became interested in the work of Rev. R. A. Thomson in Kobe, and particularly in his desire to open work among the people of the Liu Chiu islands, the most southerly portion of the Japanese Empire. She contributed a sum of money sufficient to sustain work on the islands for several years. Mr. Thomson sent helpers to the islands in 1891. About 1865 a German missionary, Dr. Bettleheim, located there and was supported by a few English naval officers. He remained, however, only a few years, and of the work which he did no trace is now left. The work of our Baptist mission helpers on these islands is therefore practically opening a new territory. There are on the islands about three hundred and seventy-five thousand people, of whom thirty thousand are found in the city of Napha, the headquarters of our mission. Although Mrs. Allan, the devoted friend of the mission, has been called to her eternal home, her son, Mr. Robert S. Allan, continues the interest of the family and has offered to the Union a steamer fully equipped for work among the islands of the beautiful inland Sea of Japan. The offer of Mr. Allan has been accepted by the Executive Committee, and as soon as men specially qualified can be found, work among the neglected people of these islands will be begun.

The progress of the Baptist Mission in Japan has from the first been steady and substantial. Not so large a number of converts have been gathered into the churches as are reported by some other missions, but in the times of trial through which Christian missions in Japan have been passing during the years 1892-1894, the caution of our missionaries in receiving converts has been vindicated. There have been times when it has not been so difficult to induce Japanese to unite with a Christian church as to decide who of those applying for membership were worthy to be received. The baptizing of large numbers has been easy, but in times of crises those who were

received without due care have been a source of anxiety and danger.

The Japanese are, above all, ambitious and supremely loyal.



AN AGED AINU

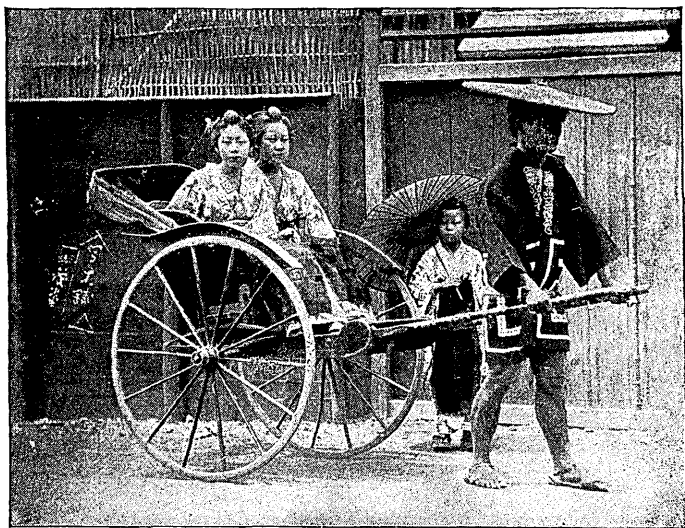
They have adopted, not only without hesitation but with the greatest facility, much that is good in the civilization of Europe and America. The government has been remodelled ;

a public school system, among the best in the world, modelled after the American, has been established; an army and navy have been created, on the plans of Germany and England; every civilized and scientific device found useful in Western countries has been adopted. Yet with all this the Japanese are jealous for the honor of their own country, and while adopting Western ideas they desire to make them their own. This fundamental thought in their development has affected the growth of Christianity. The Japanese have no hesitation in listening to the missionaries or in receiving the Bible, the morals of which they soon saw to be superior to those taught in their own religions. The leading minds among the people are ready to receive Christianity, but as in other matters, they wish to have a Japanese Christianity.

The progress of Christian missions in Japan has been one of marvellous rapidity; yet, just as the popular cry in Japan is, "Japan for the Japanese," so that versatile people want a Christianity for themselves. In this movement lies a great danger, and yet if rightly directed this spirit may result in a type of Christianity purer in many respects than that found in the Western Christian nations. The Japanese are disposed to go directly to the Bible for their authority, and to reject everything like ecclesiasticism, and doctrines and practices which come to them merely from church authority. In this tendency of Japanese thought, Baptists find their great opportunity and the most encouraging feature of their work. If the efforts of missionaries are successful in leading the Japanese to adopt the Bible as their simple standard of faith and practice, and also lead them to a true interpretation of the Bible, this will be all that is needed for the development of a pure, primitive Christianity in Japan. The missionary problem there is not to induce the people to accept Christianity, but to lead them to a pure Christianity.

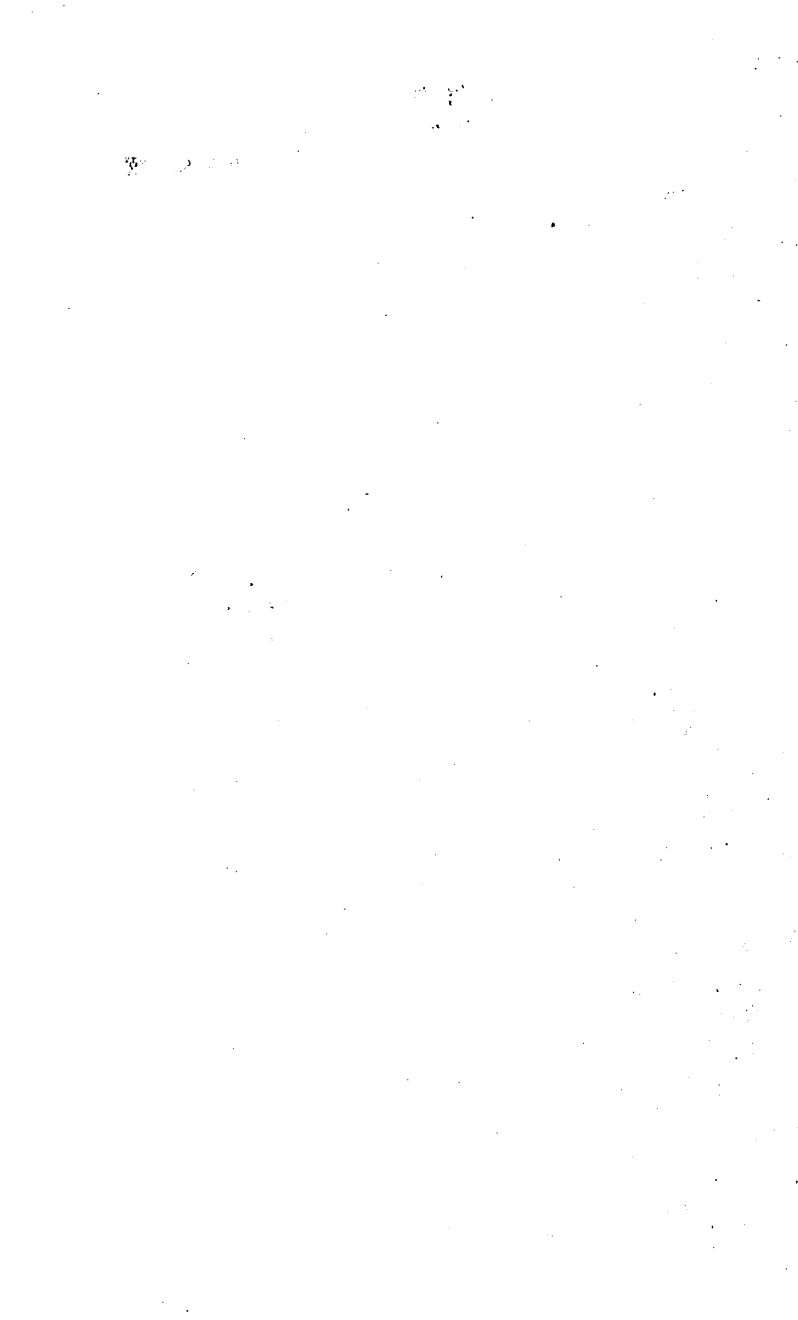
An interesting feature of the missions of the Union in Japan is that our missionaries there are laboring in close touch and in perfect harmony with the missionaries of the Southern Board. They are united in sympathy and love, and the development of the Baptist Church in Japan, whether under the care of the missionaries of the Northern or the Southern societies, will undoubtedly be of mutual harmony

and helpfulness. The Japanese themselves decline to recognize distinctions imported from abroad. The churches in Japan, organized under all the various Presbyterian missions, Northern and Southern, the Established and the Free Church of Scotland, the Reformed Church, and every sort of Presby-



JINRIKISHA.

terian body, have been united in one church organization ; so also the various Congregational churches, and the Episcopal churches, whether American Episcopalian or Church of England. The future progress of missions in Japan will be watched with eager interest, and in many aspects it presents the greatest encouragement, not only for a most phenomenal growth, but for the development of a model Christian church.



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